25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Karen AP7

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341. KAREN LIQUOR-STILL.

miniature bamboo hut is made (*tâ-lhâ*, No. 337), and furnished with utensils or symbols of such. The joints of bamboo piled against the horizontal bar represent vessels for the blood of the offering; the whole offering is really appropriated by the votaries. The *yahán* have persuaded the Karéns under their influence to discontinue keeping animals, so as to be out of temptation to sacrifice to *nats*. The Karén idea of *nat* is exclusively an evil spirit, whereas the Burmans have the conception of *thúdyâ* and *hyaunmâ*, beings of a transfigured human nature; by them *nat* is chiefly used in this sense (p. 186). The Karéns also offer to the *nats* the liquor they brew (*kaung*), which is distilled from a wort made by setting boiled rice to ferment. The drinking of this offering at the shrine is accompanied by saltatory movements. What the Karéns can save, they invest in purchase of elephants (No. 333). Owing to the transient nature of the hill-settlements, the paths do not get well enough worn for pack-oxen. The elephant is the only beast of burden available to them; an elephant can carry five to ten hundredweight in the hills (No. 314). A small village clubs together to buy an elephant to carry in the corn and take the secondary crops to market; well-to-do villages own several elephants. Individuals who own a couple are accounted wealthy, but some own as many as twenty. They hire the animals out for carrying produce or for timber-work, or engage in this business on their own account. Their spare cash the Karéns bury in the earth or hide in growing bamboos. The point of the *dâ* is struck into a green culm so as to open a slit. The rupees are dropped in, the *dâ* pulled out, and not a trace remains. Karéns are good workers in bamboo and cane, and are excellent woodmen. They are expert in

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342. KAREN HIDING COIN IN A GROWING BAMBOO.